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Thoughts on the Inability of Sinners.

IT seems generally agreed, that the change of which men are the subjects in the new birth is moral and not physical; or, in other words, that it is predicable of the will and affections only, and not of the intellect, or other natural faculty, as its proper seat. For though it be true, as it certainly is, that in the new birth the whole man is, in an important sense, renewed, the understanding is illuminated, the conscience is purged, and every faculty is sanctified; yet this is supposed to be the necessary consequence of the change of the will and affections. But though the change, in its main character be moral, it will not follow that there is no change in the nature of the subject as the ground of holy affections: and if such change be supposed, it must be admitted, that so far it is physical: for moral quality is predicable of the will and affections only, and not of that state of the soul which is the ground of them. That there is a foundation laid in regeneration for holy affections and exercises in *a train* is evident from the experience of all Christians; for though they have cause to lament the power of indwelling sin, they can still bear witness to the faithfulness of God in carrying on the work which he has begun in their hearts; and also from the scriptures which declare, that the gifts and calling of God are without repentance. It is a fact that they love what they hated before, and hate what they loved before: and there is a reason to be sought for, in the nature of things, why they do so; and a reason sufficient for the effect. There is a permanent reason resulting from the nature of creatures or of their characteristic temper; we remark the difference, and we account for the fact, by supposing that their frame and constitution, or their natures are different.—The dog and the lamb are so made as to be differently affected with the same object. The dog will bite, and the lamb will lick the hand that offers violence. Perceiving this diversity we

have no more doubt that their make or constitution is different, than we have, that their passions and affections are so. In like manner if we see cause to conclude from the uniform conduct of two persons, for a course of years, that one loves God and his neighbor, and that the other loves no being but himself, and sensibly hates all who stand in his way, we necessarily conclude, that their natures or constitutions are different, as well as their affections and exercises themselves. So when we observe that an individual from spiteful and malicious becomes uniformly kind and benevolent, we conclude that his nature is changed; not his affections only, but his constitution, in which we seek a reason of the existence of affections of a certain kind in a train.

Should it be said, that holy affections, in the regenerate, are produced by a law of constant divine operation, it will be admitted; but it will be proper to remark, that, for ought appears, all that is meant by nature, in any creature, is a law of constant divine operation by which, certain affections, volitions, actions, or motions, are produced, in a certain stated course and order, so as to bring about the end for which the creature was made. Such an idea of nature in creatures is not seen to be inconsistent with sound philosophy, or divinity. On the contrary, by making God, as it were, visible in every thing and event, it has the advantage of that idea of nature which tends to exclude him from our thoughts, as having little or no agency in the course of events, except in upholding the vast machine which, in the beginning, he had set in motion. It is no more inconsistent with the holy nature of God to operate in and by the serpent, than to operate in and by the dove. His agency in and by the two she-bears out of the wood, which tare forty and two children who mocked Elisha, was as pure, as in and by the ravens which fed Elijah: or, in and by the dove which returned to Noah in the ark with the olive leaf. His agency in afflicting Job through the malice of Satan was as holy as it was in and by Job in feeding the hungry and clothing the naked. The divine benignity is impressed on all his works; and every creature of God, either by itself, or in its connection with other things, and in the use to which it is applied by him who filleth all in all, will show forth his praise.

The opinion, that the change in regeneration cannot be physical, seems to have originated in the theory, that man could not be to blame for a state of unregeneracy, or for being destitute of a principle of holy love, if a physical change was necessary as the ground of that affection; because, this would imply a natural inability for holy exercise; but that he would be to blame for being in that state, if the new birth were supposed only a moral change; because such a change would imply only a moral inability for holy exercise, consisting in the want of a heart for it. This reasoning goes on the supposition, that natural inability excuses from blame, but that moral inability does not. But this must be understood with limitations. No-

thing seems necessary to blameworthiness but that the subject should be capable of the knowledge of God, and should, in fact, be destitute of love to him and to his creatures. A creature of such a character, however he became such, is worthy of blame and punishment because he is hostile to every interest but a selfish interest. For, the precise notion of blame-worthiness in a rational agent is, that he is wholly selfish, or has no regard to the good of others: or, which is the same thing, is an enemy to universal being. If any character can be blameworthy it must be that which prefers a good comparatively nothing to that which is infinitely great: because, such choice is against reason and the fitness of things; and such a character surely deserves punishment, which is nothing else but the opposition of the public, or of him who represents the public, against such a character, manifested in the infliction of natural evil upon him. Brutes are wholly selfish in their actions, and had they a moral sense by which they could discriminate between right and wrong, they would be sinful creatures, and the subjects of moral government; but being destitute of such moral sense, their actions are not moral any more than the actions of the sun and wind.

The blame of a rational agent does not consist in this that he had power to do otherwise if he had pleased; nor in this, that his evil temper is the fruit of his own choice; but it consists in this, that his temper is, in itself, evil; prompting to a train of volitions and external actions which dishonor God, and injure himself and others. Indeed, the temper, or the affections, are not, nor ever can be the proper object of choice; for they are independent of choice; and the proper ground of it. Our being affected in a certain manner in the perception of particular objects is not the fruit of antecedent choice, nor is it choice itself; but it is by a law of our nature, as sensitive beings. We do not love or hate objects because we *choose* to love or hate them; but because they *appear* to us lovely or hateful. The perception itself of beauty or deformity in objects is all the love or hatred we ever exercise towards them. It is no matter of choice whether or not I will be pleased with a beautiful landscape, a well proportioned edifice, a fine poem, a beautiful person, divine truth, the character of Christ, or any other object, in the natural or moral world. As a sensitive being, susceptible of pleasure and pain, I am affected by them, and am the subject of various sensations of delight, or the contrary, according to the state I am in; but the pleasure or pain I feel is not the result of choice. Indeed, if we have affections, the gratification of which we find is hurtful to us, we have power, in some cases, to avoid their objects; and in that way, indirectly, to diminish the force of those affections themselves. Still, it will remain true, that our affections are not what they are as a consequence of our choosing them; but they are what they are, by a law of our nature; which is independent of our volitions and prior to them. If it were otherwise, we should, in a sense, be masters of our own destiny; for, as our af-

fections, which are nothing more than modifications of pleasure and pain, are the spring of happiness, and misery; or, more properly, are themselves happiness or misery, in proportion to their intensity, if they were the objects of choice, or choice itself, we should never be the subjects of pain or distress in any case. Indeed, the very existence of painful affections which, more or less, we always experience, such as fear, despair, envy, and the like, proves, that the affections are distinct from volition or choice.

The view of an approaching evil will excite fear; if seen to be unavoidable, it will produce despair: if we love not our neighbor. his good, if we covet it, will excite envy; and his opposition to ours, malice. All these affections are modes of pain which the application of their objects will certainly produce, whether we will or not; and the effect is necessary by a natural necessity; for it will exist, notwithstanding any actual or supposable will or endeavor to the contrary. The pleasing affections are equally independent of the will as the painful ones. In view of attainable good, a man cannot choose but *hope*, and in the possession of it, he cannot choose but *rejoice*: and he might be willing, in vain, to purchase *love* at the price of all the substance of his house. Our affections constitute us sensitive beings; and they are the spring of all our volitions and outward actions. We seek the good, and shun the evil, which we find the presence of objects around us is calculated to produce; and this occupies the whole of our attention. If the objects of sense alone afford delight, they alone will be sought on their own account, the whole enquiry will be, who will shew us any good? If spiritual objects afford delight, we shall live a life of faith, which will be to us the substance of things hoped for; and the desire of our souls will be, "Lord lift "thou up the light of thy coun- "tenance upon us." There is no natural man, who has just speculative views of God, but knows, that the love of God shed abroad in the heart would be the greatest of all blessings; and he may seek this, in the word, and other means of grace, as being essential to his happiness, in this world, and in the world to come: while he is wholly destitute of it, and is conscious that he is so. Nor is there any reason to doubt, but sinners, who are thoroughly convinced of their true character and state, would undertake the most painful service imaginable, and would give ten thousand worlds, if they owned them, for the love of God, as a means of escaping hell. Nay, they may be satisfied, that the love of God in the heart would itself be blessedness, and the only proper life of the soul, and yet feel nothing but enmity against him. And they might continue in such a state, and with such views, for many years, even to their dying day, and in the agonies of death itself, and sink to endless woe at last. In such a state they would know for certain, "that "it is not of him that willeth, "nor of him that runneth, but of "God that sheweth mercy." These views, indeed, commonly prepare the way for the bestowment of mercy; but there is no certain connection between them

and that bestowment. They are not of the nature of holiness, because they imply no sense of the beauty and glory of the divine character; and are wholly selfish. The Saviour says, indeed, ye *will not* come unto me that ye might have life; and this is the character of every sinner. But coming to Christ is an exercise of that faith which worketh by love; love is pre-supposed, and is most essential in the act of coming to Christ. They can will any thing which does not imply this. But he also says, "No man *can come* to me, except the Father who hath sent "me draw him." These words, in their obvious meaning, imply not only a want of *will*, but strictly a want of *power*. The affection of love to God, or, which is the same thing, a perception of his beauty and glory, is wanting. Now it is certain, that the sinner cannot obtain this perception by any possible or supposable volition of his own. The reason is, it is the work of God alone, it is a new creation: it infinitely transcends the power of any creature; nor is the production of it connected, infallibly, with any thing which the sinner can do, by the promise of God.

Ask the first man you meet whether he can love a toad or a viper? He will answer, it is impossible. Offer him an estate if he will love and caress the ugly creature; he will feel himself insulted, and will retort, Sir, you know it is impossible. Tell him his inability is nothing else but the want of a will, and that he can love the creature if he pleases. He will rejoin, Sir, I perceive no beauty in the creature: I perceive nothing but deformity: I loath the very sight of him: my will has nothing to do with the subject, except to shun an object in itself loathsome: my nature, or the nature of the creature, must be changed before I can love him. The case is the same with respect to moral objects. The wicked are an abomination to the righteous, and the righteous to the wicked. There is an opposition of character; they cannot feel complacency in each other: though the righteous may and do exercise good will towards the wicked, they cannot love their character. Tell a natural man to love Christ, and he will answer, if he speak out his heart, I see no form or comeliness in him, no beauty that I should desire him. Offer him eternal glory if he will love him, and come to him; tell him that Christ is infinitely lovely, the chiefest of ten thousands; that he is the delight of all holy beings; that God himself, whose judgment is perfect, loves him with infinite love; and has highly exalted him, and given him a name that is above every name; and he will answer, it may be so; or I believe it is so; and I have no doubt, but if I loved the Lord Jesus Christ in sincerity, I should be blessed for ever. Yet I must say, as before, I see no beauty in him. Threaten him from God, the God of truth, with eternal torments in hell, if he live and die an enemy to Christ; and he may reply that he expects to be damned if he continue of his present temper; for he sees no form or comeliness in Christ, and feels that his heart is enmity against him; and that he can no more change his own heart, than he can create a world. Tell him,

as some do, that he can love Christ if he pleases; it will not satisfy; for he knows, or may know, that it depends not at all on his pleasure, whether the love of Christ shall exist in his heart, or not; because the scriptures testify, that love is of God, and he that loveth is born of God; and it is not of him that *willeth*, nor of him that *runneth*, but of God that sheweth mercy.

God has been pleased by a certain law of his own operation to connect certain events or effects with our volitions: and the events which we find are connected with our volitions are said, in common speech, to be in our power. Thus on willing to raise my hand to my head, it rises; this event is in my power: on willing to raise a weight of a thousand pounds, it rises not, this event is not in my power. Now it is certain that the existence of the love of God in the heart is not connected with any volitions of the natural man, it is therefore not in his power; it is not the fruit of his agency; it is the fruit of God's agency, and of his alone.

If I am commanded, by one who has right to command, to stretch out my hand, and I do it not, I am to blame; if to stop the sun in its course, and though willing, I do it not, I am not to blame: because here is no defect of moral character. If I am commanded to love God with all the heart, and my neighbor as myself, and I do it not, I am to blame; though the effect be wholly out of my power; because there is an essential defect of moral character. It is fit and right that, knowing God, I should love him; for this shews that I am like him, who is the sum of moral excellence. If knowing him, I love him not, I shew that I am not conformed to him, or like him. Of consequence, if he is excellent, I am vile; if he is beautiful, I am deformed. My blame for not loving God and my neighbor does not consist in this, that I have power to do it, but will not: but it consists in this, that, knowing God, I am not conformed to him, but wholly unlike him, who is the sum of moral excellence and beauty. Should it be said that to obey or disobey appertains to the will alone, and to no other faculty; the answer is, that to obey or disobey appertains to the man, and not to his faculties. The command of God reaches *the state* of the soul, as well as its *exercises*. It requires not only those exercises which are evidence of love; but, what is most essential, love itself. And the external evidence of love arising from exercise derives its whole value from that love, of which they are the expression, or supposed to be so. If I feed the hungry and clothe the naked, because I delight in his happinesss, or, in other words, because I love him, I obey the command, "thou shalt love thy "neighbor as thyself." But if I do it, that I may have praise of men, I do not obey the command, but violate it; for love, and love only, with its genuine fruits and expressions, is the fulfilling of the law.

To say that obedience to the law consists in exercise, and that love is not an exercise if it belong not to the will, is to beg the question. All will admit that love is the fulfilling of the law: but that love is an exercise, as

the word is generally understood, of the will is not admitted; and the contrary is contended. Whether love be called an exercise, a passion or an affection of the man is not very material, so long as it conforms him to God, and in proportion as it is perfected, renders him blessed. Such highly favored ones, as have the love of God shed abroad in the heart, are indeed vessels of mercy prepared unto glory: and such unhappy ones as have it not, are, so remaining, vessels of wrath fitted to destruction.

Whatever objections depraved man can have against the sovereignty of God, it is evident from fact, that he does what he will with his own; and, in the distribution of good and evil amongst his creatures, he gives none account of his matters. It is his glory to conceal a thing. While Lucifer son of the morning is cast down to hell, he ordains strength out of the mouth of babes and sucklings. If God's design in his works be to exhibit his character, and this be an object of all others the most important, or, in other words, the only object in itself important, what objection can be fairly made against his giving being, perfection and happiness, or, against his taking these away, or otherwise disposing of his creatures, in any manner he pleases, in order to the complete attainment of this end. The perfection of God is one, as he himself is ONE; but it cannot be displayed to creatures but in parts, and by various operations. The justice of God is not distinct from his goodnesss, but essential to it: and it is as important that justice should be displayed in the infliction of evil, as that mercy should be displayed in the bestowment of good: and it is equally important that the proper characters should exist, thro' which the display should be made. "Hath not the potter "power over the clay, of the "same lump, to make one vessel "to honor and another to dis-"honor?"

The doctrine which some advance that the impotency of fallen man to love God, or to repent and believe the gospel consists wholly in the want of a will; and that they can do these things, if they please, is calculated to foster an opinion, that they may confide in their own future exertions; that they are not absolutely dependent on God for spiritual life; and that they may, for the present rest secure in sin. On the contrary, the full belief of the truth, that they are dead in trespasses and sins, without any sort of ability to save themselves, any more than a dead carcass has to raise itself to life, is calculated to make them despair in themselves, and so to bring them into that state of mind which usually precedes the bestowment of mercy.

Should it be said, that the doctrine of the total impotency of fallen man to obey the law, or to embrace the gospel, cuts the springs of exertion, and annihilates all motive to action; the answer is, we do not reason so in the affairs of common life. We cannot make a spire of grass or a blade of corn to grow; this effect is produced by the power of God alone. But we never cease to till our land because we are not certain of a crop. The reasonable hope of obtaining a crop in the use of the appointed

means, and the certainty of not obtaining in the neglect of those means, are motives abundantly sufficient to stimulate exertion. So in spiritual concerns, tho' the love of God in the heart is not the fruit of our own volitions and exertions, but the agency of the Holy Ghost alone, we have equal, nay, far greater, motives to exertion in proportion to the comparative importance of the object sought, in the diligent use of the means of salvation which God has appointed. For the intervention of means, for ought appears, is as indispensible in the latter case, as in the former; and in both cases, the end is connected, or not connected with the means, according to the good pleasure of him who worketh all in all.

If the foregoing observations are just it will follow, that holiness and sin are predicable of the *nature* of man, rather than of his *actions*, or if predicable of the latter, it is by a metonymy of the effect for the cause. Love is the fulfilling of the law, this is holiness, the want of love then is the violation of the law, this is sin. Agency, or volition producing a visible effect, is not so properly holiness or sin in itself, as the evidence of it. Holiness and sin exist prior to action, and are the proper ground of it; and action takes its denomination from the principle which originates it.

An infant, at the moment of his birth, is a sinner; not because he has done sinful actions, but because his nature is corrupt, or, because he is so formed, that as soon as he shall have a perception of God in any measure as he is, he will certainly turn from it with aversion; and will shew that he likes not to retain God in his knowledge. If he die an hour after birth, unless his nature is changed by the sovereign grace of God, he will perish; because he cannot love God, in whom he has his being, but is enmity against him. The glory of God constantly in view will necessarily torment him for ever. He can be nothing else but a vessel of wrath fitted to destruction. If he is saved it must be by the blood of Christ. And to render him capable of the enjoyment of God, which is the happiness of heaven, he must be born again; or his nature must be so changed, that the vision of God shall fill him full of delight and joy: or, which is the same thing, that in the vision of God he shall love him with all the heart. Indeed, the Saviour says, "Make the "tree good and his fruit good; "or else make the tree corrupt "and his fruit corrupt: for the "tree is known by his fruit." And doubtless the actions of men, are the fruit they produce: because, it is by these they are known as the tree is known by his fruit. These actions of men therefore are good or evil as well as their natures. But in what sense are they good or evil? Doubtless in this sense, that they promote natural good or evil; or, in other words, happiness or misery, both in themselves and others. Still their natures only are holy or sinful, for it is the principle from which actions proceed, and that alone which gives denomination to agents. The true end of agency in creatures is to discover their respective natures; not to the omniscient God who sees the heart; but to one an-

other. This is important in the highest degree; for the ends of creation and the moral government of God, consisting in the display of his holy nature, in the view of creatures, can in no measure be attained without it. The righteousness of God in the retributions of eternity cannot be seen unless the characters of moral agents are known; and their characters cannot be known, otherwise than through their agency. This then is not essential to constitute a holy or sinful temper or character, but is essential to discover that temper or character, wherever it exists, to creatures. To conclude, the agency of creatures will disclose their natures, and the righteous God will display his righteousness in, or upon them, according to their natures. He that is so formed as to be tormented with the presence of God, will, so remaining, be accursed for ever; and he that is so formed as to be delighted with the presence of God will be blessed for ever. Amen.

What well-doing is connected with the resurrection of life.

MESSRS. EDITORS,

IT is doubtless of some importance, that the distinction of character between those who will be raised to life at the last day, and those who will be raised to damnation, should be clearly marked. If the following observations should be judged conducive to that end, and proper for a place in your useful publication, you will please to insert them.

CHRIST, in one of his discourses with the Jews, said, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. 28, 29.

The advocates for the opinion, that the good works of men entitle them to future happiness, and that there is no way for them to become entitled to life and immortality beyond the grave, except by virtue of their own obedience and good works, may be ready to view these words of Christ as fully supporting this opinion. But when we take a view of the current language of the New Testament, we find this opinion absolutely irreconcilable with some of the leading and fundamental doctrines therein declared in terms most express and decisive, viz. That by the deeds of the law no flesh shall be justified in the sight of God—that a man is justified by faith without the deeds of the law—that if righteousness come by the law, then Christ is dead in vain—and, that ye are saved by grace, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast.

Still however, some may be difficulted to determine what or how much is esssential to the character of those who have done good, in contra-distinction from those who have done evil, in the sense intended by Christ.

Were we to form our ideas of the character of those who will be raised to life, from Christ's words which have been

cited, taken simply by themselves, without knowing any thing further from any other passage of scripture, or any other medium, we might perhaps be ready to conclude, that those *only* will be raised to life, who have always done good, without ever doing evil. But aside from scripture testimony, it is so notoriously manifest, that all do evil in some degree that we could not consistently expect any would come forth to the resurrection of life, if all were excluded from this blessed resurrection who ever do evil. And when we consult the scriptures, we find in them the fullest and most decisive testimony to the great and universal wickedness of mankind. How then shall we distinguish those who do good from those who do evil, since all do evil, to be sure at times? Shall we suppose, that by those who have done good, Christ means those who, upon the whole, have done more good than evil, so that, putting the whole together, their good deeds outweigh, or are more numerous than their evil ones; and that they may therefore be said to have done good? Thus some have seemed to understand the matter.

But if those only who have done more good than evil, were to come forth to the resurrection of life, what room would there be to entertain the least hope of the salvation of such as are not converted, and do not begin to do good, till near the close of life? Upon this supposition, the thief on the cross, to whom Christ said, "This day shalt thou be with me in paradise," must, it would seem, be excluded from the resurrection of life. And with regard to others, I conceive it would be no easy matter to prove, that any mere man ever did or ever will do more good than evil in the present life. If heart-exercises as well as external acts are taken into the account, it may be questionable, whether the good deeds of the best man are equal *in number* to his evil deeds. And it is very certain that the positive worth, *the real merit*, of his virtuous and holy exercises and acts is far less than *the demerit* of his sins. How then are we to understand Christ's assertion, that they that have done good shall come forth to the resurrection of life; and they that have done evil to the resurrection of damnation? And wherein do the one differ from the other?

In order to set this matter in a just light, it may be proper to take a brief view of what is implied in and essential to doing good, in the scriptural sense of the expression. I therefore observe,

1. Charity, that is, love, such in kind as the divine law requires, is essential to doing good. No man doeth good, in the scriptural sense, until he begins to exercise and act from love, be his external actions what they will.

Christ has taught us, that the first and great commandment requires us to love the Lord our God with all our heart and soul and mind; and that the second is like it, in requiring the same affection in kind towards our neighbors, viz. that we should love them as ourselves; and that on these two commandments hang all the law and the prophets. Therefore no man

renders any true obedience to God, before the love required begins to exist in his heart; and of consequence, before this, he does not so much as begin to do good. And with this agrees his declaration, that "a good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." And the words of the apostle Paul, in 1 Cor. xiii. 1, 2, 3. plainly import, that if a man was enabled, by the Spirit of God, to speak with the tongues of men and of angels, and had the gift of prophecy, and was endued with an understanding of all mysteries and knowledge, and with the faith of working miracles, so that he could remove mountains, and had not charity or the spirit of holy love, he would be nothing. And though he should bestow all his goods to feed the poor and even give his body to be burned, and had not charity, it would profit him nothing.—Thus strikingly evident is it, that the spirit of holy love is implied in and essential to doing good in God's account.

2. A good work rightly performed is done with a view to the glory of God. Doing good implies acting with a view to a good end, as well as from a good principle, and performing the things which God requires. And when the spirit of supreme love to God prevails in the heart, the natural consequence will be an habitual regard to his glory. And this is implied in every act of true, acceptable obedience. For it is required, that whether we eat, or drink, or whatsoever we do, we should do all to the glory of God. 1 Cor. x. 31. Once more,

3. Faith is essential to doing good in an acceptable manner. For "without faith it is impossible to please God." Heb. xi. 6. "In Christ, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Gal. v. 6. It is therefore required, that whatsoever we do in word or deed, we should do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii. 17. But certainly, doing all in the name of the Lord Jesus, and giving thanks by him, implies faith in him. The spiritual sacrifices of Christians are acceptable to God by Jesus Christ; and therefore, in order to be accepted, they must be offered in his name, and presented to God by him. 1 Pet. ii. 5.

In the sense now explained, there is none of the human race that doeth good, no, not one, before he is born of God, quickened by him, and become his workmanship, *created* in Christ unto good works. Antecedent to this, all are dead in sin, and walk according to the course of this world, and have their conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, as the apostle states at large in Ephes. ii. 1—10. And according to the plain tenor of the scriptures, no man hath any evidence, that he is a child of God, an heir of heaven, and shall come forth to the resurrection of life, until he begins to do good in the sense which hath now been explained. "He that committeth or allowedly practiseth sin is of the devil.—Whosoever is born of God doth not commit or practise sin. In *this* the children of God are manifest, and the children of

the devil: whosoever doeth not righteousness is not of God." 1 John iii. 8, 9, 10. But every one, who begins to do good in the sense and manner now explained, shall come forth to the resurrection of life, as one who hath done good, in contradistinction from such as have done evil; and although he hath committed many sins: because all the evil he hath done is forgiven through Jesus Christ, and so *blotted out*, that it shall never be remembered or brought into the account against him, to his condemnation, in the world to come. All who, in consequence of being quickened by God, repent and turn to him through Jesus Christ, are interested in the promises of that new covenant, by which God has engaged to be merciful to their unrighteousness, and to remember their sins and iniquities no more. And such are saved not at all by virtue or upon the consideration of the good they have done, or for the sake of it, but by grace through faith; and their having done good is regarded not as the ground or procuring cause of their justification, but, as the *evidence* that they had been born of God, and did believe in Christ, and were his disciples indeed, really *in him*.

From this account of the character of those who have done good, and who shall come forth to the resurrection of life, it will readily appear that they, on the other hand, who have done evil, and shall come forth to the resurrection of damnation, are all those, and those only, who have always done evil and no good: and also, that all unrenewed impenitent sinners are of this character, however they may appear in the eyes of men, and however numerous those actions of theirs may have been which are correct in the view of the world. For it has been proved, that none begin to do good in the divine view, so as will be approved and accepted of him, before they begin to exercise that holy love to which they are quickened by being born of him. Antecedent to this, the prevailing disposition of every human heart is that carnal mind, that mind of the flesh, which is enmity against God, but is of such a nature as is totally inconsistent with real subjection to the divine law: and therefore they who are in the flesh cannot please God.

In view of what has been stated and, I trust, proved by the scriptures, we may remark.

1. That, notwithstanding the declaration of Christ which we have been considering, and other scripture declarations of similar import, such as are far advanced in life, and have hitherto lived in sin, have no ground or reason to be discouraged from repenting and turning to God and doing works meet for repentance, merely because their future good works, should they be ever so obedient for the time to come, would be few in comparison with their evil deeds.

They who are sensible that they have hitherto been great sinners, especially if far the greatest part of their lives is evidently past and gone, when they read or hear that men are to be judged and rewarded according to their works, and that those only who have done good will rise to life, whilst all those who have done evil will rise to damnation, may be ready to

think or feel as though there was no room for them to hope for salvation—as though it was impossible that they should attain to the character of such as have done good, in opposition to such as have done evil, even if they should now begin to do good and persevere in well doing the remainder of their life; because their evil deeds would so vastly outweigh and outnumber their good works.—Such discouraging thoughts would be well founded, if the scripture doctrine was either, that those only, who have always done good without ever doing evil, would rise to life; or, that the resurrection of life was confined to those, who have done more good than evil upon the whole. But this is not the meaning of the scriptures. The resurrection of damnation awaits those only, who have always done evil without turning from it and beginning to do good; whilst, thro' the riches of divine grace and the ample sufficiency of Christ's atonement and righteousness, every one who, before the close of his present life and state of trial, finds an heart to forsake his evil way and unrighteous thoughts, and to return to God through Jesus Christ, and becomes truly obedient to his revealed will, has all his sins so blotted out, that they will not be brought into judgment to his condemnation in the world to come; and his having done good, though only for a short time and in a low degree, will mark the character, which shall come forth to the resurrection of life. In this respect, therefore, the aged sinner has the same encouragement as the young, to cease to do evil, and learn to do well; and in case he doeth so, the same ground to expect the resurrection of life. It should however be remembered, that from the time that any one, whether old or young, turns to God and begins in the scriptural sense to do well, he must patiently continue in well doing to the end of life. For it is he that endureth to the end that shall be saved. If any think they once began to do good, and shall therefore rise to life, but afterwards turn back to the ways of sin and live in them, there is reason to think they were deceived—that they never did even begin to do good in the sight of God. For where God begins a good work in men, he will perfrom it until the day of Christ. And those whom he hath begotten again to a lively hope by the resurrection of Jesus Christ from the dead, are kept by the power of God through faith unto salvation. Again,

Though the aged sinner, thro' the sovereign grace of God, may possibly become posessed of the character which will be raised to life, yet it should be further remarked,

2. That the truths we have been considering, clearly show it to be a matter of unspeakable importance to all who have hitherto lived in sin, the younger as well as the older, to repent and turn to God without delay, and to enter immediately on a course of such well doing as the gospel requires. These plain scripture truths clearly prove, that all impenitent, christless sinners, the middle aged and the young as well as the aged, are now of that character, and belong to that class of mankind, that Christ says shall come forth to

the resurrection of damnation. And is this a character to be voluntarily retained—a condition to be rested in, when no one knows what a day may bring forth? or whether his trial will not be finally closed before another morning? Besides,

Do the sins and evil deeds of men *deserve* the resurrection of damnation and expose and subject them to it? How great, how immense then, is the evil of sin? How great the folly and madness of continuing to indulge and practise it? and how infinite the obligation to abandon it in every shape and form, to forsake and renounce every evil way and work? If with such truths before their eyes, any should discover so great an attachment to the ways of sin, and such an aversion to the well-doing which God requires, that they will go on in the evil ways of their hearts, and venture the consequences upon a presumption that they shall repent and turn at some future day, would there not be great reason to fear, that they will hereafter experience a resurrection directly the reverse of that which is to life?

Q. and R.

DIALOGUE.

On the import of Matt. xxi. 44.

Q. CHRIST, on a certain occasion, referring to himself, as the stone which the builders rejected, but which became the head of the corner, said, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Some, if I have not mistaken their meaning, have supposed that, by falling on this stone and being broken, we are to understand, such apprehensions and knowledge of Christ, and such influence from him, as to become broken-hearted for sin, and broken off from it, so as to repent and return to God through Jesus Christ. I have repeatedly heard the words alluded to in prayer, in the form of a petition to this effect, viz. that we may fall on this stone and be broken, that it may not fall on us, and grind us to powder. According to this construction of the text, being *broken* signifies not an injurious, but a beneficial effect. But to me, this sense of the words seems rather unnatural. If a man should tell me, that his son had fallen on a stone and was broken, it seems to me, it would be most natural to understand him as intending to inform me, that his son was badly hurt by his fall on a stone—that he received by it, not a benefit, but, a wound. However, not to rely wholly on my own judgment of the proper import and force of the expressions, I will thank you, Sir, for a plain explanation of the text.

R. I apprehend no great difficulty in ascertaining the meaning of the words; especially, if we look at a few other passages, which treat of the same things. That by *this stone*, Christ himself is intended, there is no room to doubt. For Peter, speaking of Christ, to the Jews, said, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other." Acts iv. 10,

11, 12. The church of God, in which he dwells by his Spirit, is represented under the emblem or figure of a house or temple; and Christ, the foundation of the church, is accordingly represented by the principal foundation stone of the building, on which it rests and by which it is supported. Compare Isai. xxviii. 16; with 1 Cor. iii. 9, 10, 11; and Eph. ii. 20, 21, 22; and 1 Pet. ii. 4, 5, 6.—And these following passages may help us to understand what is meant by falling on this stone. Isai. viii. 14, 15. "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel. And many among them shall stumble, and fall, and be broken." Rom. ix. 31, 32, 33. There the apostle, giving a reason why Israel, who followed after the law of righteousness, had not attained to it, said, "Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone; as it is written, Behold, I lay in Sion a stumbling stone, and rock of offence: and whosoever believeth on him shall not be ashamed." 1 Pet. ii. 7, 8. "Unto you, therefore, which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient." Matt. xiii. 55—58. "And when he was come into *his own country* he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? &c. And they were offended in him—and he did not many works there, because of their unbelief." Hence, to me, it appears clear, that *by falling on this stone*, is meant, being so stumbled, offended, or confounded, by something in the person, character, condition, doctrine, or work of Christ, as not to believe, own and receive him as the true Messiah, the anointed, the Son of God, the only and all-sufficient Saviour of sinners.

They who are thus stumbled and offended at Christ, are likened to a person who, in walking or running, strikes against a stone, and falls down upon it. Thus the unbelieving Jews, when Christ was on earth, fell upon this stone.—So likewise did those, after Christ's ascension, to whom Christ crucified was a stumbling block—who stumbled at the word, at the gospel preached by the apostles, being disobedient: or to whom the preaching of the cross was foolishness. So likewise do the Deists, and all others, in every age, who are so stumbled at any thing in the scripture account of Christ, or of the way of salvation through him, as not to own, believe in and receive him in his true character.

Whosoever shall fall on this stone shall be broken: that is, as a man, who falls upon a stone, is bruised and wounded, and sometimes has his flesh and his bones broken, to the great hazard of his life; so, whoever is stumbled and offended in Christ, thereby receives a dangerous

spiritual wound, to the great hazard of his soul.

But as men's falling on a stone, does not always prove the means of their death—as they sometimes recover from the wounds thereby received; so, men's being so offended in Christ, as to disown and reject him for a time, does not in all cases issue in their utter and everlasting ruin: there is a possibility of their being recovered from the dangerous wounds, which they thereby give to their souls; and some, who have thus fallen, have afterwards been converted and healed. Witness the case of Paul, and of numbers of the Jews, who, for a time, were offended in Christ, but afterwards believed and found salvation in him.

But on whomsoever this stone shall fall, it will grind him to powder. That is, as a huge stone, falling upon a man, crushes him to atoms, and instantly puts an end to his life, beyond the possibility of escape or restoration; so he on whomsoever Christ falls, by his almighty power, to take vengeance on him, for his persevering and final rejection of him, will be completely ruined for ever: his destruction will be remediless, terrible, total, and final.—This stone will thus fall on all those who are finally disobedient to the gospel. 2 Thess. i. 7, 8, 9.

Q. Do you think that in the terms used by Christ, in the latter part of the text we have been considering, there was an allusion to any ancient prediction?

R. Perhaps there was. For the words naturally bring to mind the vision, recorded by Daniel, of a stone cut out without hands, which smote the image, which Nebuchadnezzar saw, upon his feet, and brake them to pieces: whereupon, the iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away.

Q. What an affecting view, do the solemn truths stated in this conference, exhibit, of the dangerous and alarming condition of all those, who have hitherto been so stumbled or offended in Christ, on any account whatever, as not cordially to own and recieve him, and build upon him, as the alone foundation of all well grounded hopes of salvation!

R. Dangerous and threatening indeed, is the condition of all such; and infinitely doth it concern them, to give up every objection against Christ and the gospel, and to receive him, and become cordially obedient to him, without delay.

The Catholic Doctrine of a Trinity, &c.

(Continued from p. 339.)

† 1 *Cor.* viii. 6. To us there is but ONE GOD, THE FATHER.

If we compare this with that expression of St. *Thomas*,—*John* xx. 28, MY LORD, *and* MY GOD, we have the following argument:

To US there is but one GOD, the FATHER.

But TO US JESUS CHRIST is GOD: therefore, The Gospel has either preached *two Gods to us*, one *distinct* from the other: or that *one God the Father* is here the name of a *nature*, under which *Christ* himself, as *God*, is also comprehended. And the same may be proved of it in several other places.

XXXIV.

† *Matt.* xxiii. 9. Call no man your Father upon earth, for ONE is YOUR FATHER *which is in heaven.* *Ibid.* v, 10. Neither be ye called masters, for ONE is YOUR MASTER, even CHRIST. *John* iii. 13. *which is in heaven.*

Dr. *Clarke* has a particular Section*, wherein he pretends to have set down *the Passages that ascribe the highest Titles, Perfections, and Powers,* to the second Person of the Trinity. Yet he has wholly omitted the latter of these verses; though by a rule of his own making, it allows to *Christ* an higher title than any other in the whole Scripture. It is this same Author, who has laid so great a stress upon the word εἷς, *one*, which he has insisted upon it can signify nothing else, but *one Person*; and the criticism is thought to be of such use and importance to his Scheme, that his book *begins* with it; and in the course of his work it is repeated three times, nearly in the same words. But the Passage now before us, if he had produced it, would have turned his own weapon against himself. For the word εἷς, is here an attribute of *Christ*; and if we argue from it in this place, as he has done in the other, it must prove, that *one person* only is our *Master*, and that this person is *Christ*: which excludes the Persons of the *Father* and the *Spirit* from the honor of that title; and so reduces that learned author's reasoning to a manifest absurdity.

We are to conclude then, that as the Phrase, *one Master*, cannot be meant to exclude the *Father*; so neither does that other—— *one is good* (supposing that were the sense of the *Greek*) or, *one is your Father*, exclude the person of *Christ*. And if the reason of the thing teaches us that it *cannot*, so the *Scripture* assures us in fact that it *does not*: the title of *Father*, being also ascribed to the second person of the Trinity. For *Christ*, the *Alpha* and *Omega*, says of himself—— *He that overcometh shall inherit all things, and I will be* HIS GOD, *and he shall be* MY SON†. *Isaiah* calls him —— *The Everlasting* FATHER‡. And again it is written —— *They are the* CHILDREN *of* GOD, *being the children of the* RESURRECTION‖: But, says *Christ* —— *I am the* RESURRECTION§: therefore he is *God*, and hath *us* for *his* Children. If this be the case, the word *Father* cannot always be a name that distinguishes *God* from *another person of God*; but is often to be understood as a term of *relation* between *God* and *Man*: or as a modern Divine of our Church has well expressed it——" A word not intended for *God the Father* only, the *First*

* Chap. ii. §. 3. † Rev. xxi. 7. ‡ ix. 6. ‖ Luke xx. 36. § John xi. 25.

"*person* of the Trinity; but as it is referred unto the *Creature*, "made and conserved by *God*; in which sense it appertains to "the *whole Trinity*."

XXXV.

† *John* xiv. 28. MY FATHER is GREATER than I.

The two preceding Articles will sufficiently justify what the Church has asserted with a view to this passage——That *Christ* is "*inferior to the* Father *as touching his* Manhood." And the stream of the whole Scripture is against that use the *Arians* generally make of it; who stand in need to be reminded at every turn, that in the person of *Christ*, there is a *human* soul and body, the nature of a *man*, which as it cannot lay claim to what is spoken of *Christ* in unity *with* the *Father*, so must it receive to its own account whatever seems to degrade and disjoin him *from* the *Father*. It is indeed hard to say, which of the two heresies is the most unreasonable and unscriptural; that of the *Socinians*, which never considers *Christ* as any thing but a *mere man*; or that of the *Arians*, who never look upon him as any thing but a *supposititious God*. Between these two gross errors, lies the true Catholic Faith; which as it allows him to be *perfect God* and *perfect man*, is never offended, or put to its shifts, by any thing the Scripture may have said about him in either capacity.

XXXVI.

† 1 *Cor.* xi. 3. The HEAD of *Christ* is GOD.

The name *Christ* does here stand, as in other places out of number, for the *man* Christ; otherwise it must follow, that as Christ is *God*, God is the head of *himself*; which is a contradiction; or that *one* God is the *head* of *another* God; which also is a contradiction.

This Text is capable of a good illustration from *Gen.* iii. 15. where we read, that the *heel* of the promised seed should be *bruised*: by which, the Church has always understood the sufferings of his *human* nature, metaphorically represented by the *inferior* part in man. So in this place, his *Divinity* or *superior nature* is as aptly signified by the *head* or *superior* part of the human body.

XXXVII.

† *Mark.* xiii. 32. But of that day and hour knoweth no man, no not the Angels which are in heaven, neither THE SON but the FATHER.

It is declared of *Christ* in another place, that he *increased in wisdom**: why should it be incredible then, that during the whole term of his humiliation in the flesh, something should still be left, which as man upon earth he did not know? if you suppose him to be ignorant of this matter *as God*, how is it that St. *Peter* confesses him to be omniscient, without receiving any rebuke for it, or being reminded of any particular exception?——LORD, *thou knowest* ALL THINGS†.

* Luke ii. 52. † John xxi. 17.

XXXVIII.

† *John* i. 18. No man hath SEEN GOD at any time.
Ibid. xiv. 8, 9. *Philip* saith unto him, Lord SHEW US THE FATHER—hast thou not SEEN ME Philip? he that hath *seen* ME hath *seen* THE FATHER.

"These words (says Dr. *Clarke*) do not signify, that he who "hath seen the *Person of Christ* hath seen the *person of the Fa*"*ther*." No surely; but that he who hath seen all that was visible of Christ, hath seen the person, to whom was joined that invisible and divine *Nature*, which the Scripture has called by the Name of *the Father*. And to shew that *Christ* (though he was *God* manifest *in the flesh**) is yet no other than the same *invisible God*, whom no man hath or can *see* and *live*, we are told, that "*when he shall appear* (glorified, not with any *secondary* divinity, "but with the FATHER's OWNSELF †) *we shall be* like *him* "(*fashioned* like *unto his own glorious body*‡, and *conformed to* his "*Image*‖) *for we shall* SEE *him* AS HE IS;" which no man ev"er yet hath done.

XXXIX.

† 1 *Cor.* xv. 27. But when he saith all things are put under him, it is manifest that HE IS EXCEPTED (εκτος τȣ υποταξαντος) *which did put all things under him.* And when *all things* shall be SUBDUED (υποταγη) UNTO HIM.—
Phil. iii. 20, 21. We look for THE SAVIOUR, the *Lord* JESUS CHRIST—who—is ABLE even to SUBDUE ALL THINGS (υποταξαι τα παντα) to HIMSELF.

It is manifest, therefore, that the *exception* in the former text, is not meant to set *one person of God* above *another person of God*; but only to distinguish the Power of the *Divine Nature* from that of the *human* in its greatest *exaltation*. As *Christ* is *man*, *all things* are *subdued* unto him by ANOTHER; as *Christ* is *God*, he himself *is* that *other*, and *able* to *subdue all things* to HIMSELF. And this will be sufficient to confirm the Reader in what I have already observed that the cause of *Arianism* borrows its chief support from the *humiliation* of Christ *in the flesh*. Search the very best of their arguments to the bottom, by a diligent *comparing* of the Scripture *with itself*, and they all amount to this great absurdity——*Man* is *inferior* to *God*; therefore *God* is *inferior* to *himself*; and this they prove, by *imputing* to Christ's *Divinity* what is said *only* of his *humanity*.

I have now presented to the Reader's consideration the most noted texts, which, under the management of *Arian* or *Socinian* Expositors, may seem to have favored their Doctrine. Many, I hope, will be of opinion, that the Catholic cause is rather beholden to them, particularly in this last instance, for the opposition

* 1 Tim. iii. 16. † John xvii. 5. ‡ Phil. iii. 21. ‖ Rom. viii. 29.

they have made against it; inasmuch as the objections they have drawn from the holy Scriptures have directed us to some very clear proofs, which might otherwise have escaped our notice. If there be any other Texts more for their purpose than what I have here set down, they have my free consent to produce and enlarge upon them as much as they please. In the mean time I shall proceed to give the Reader, some farther satisfaction, and endeavor to convince him, with the Blessing of God, that while *Heresy* is obliged to glean up a few scattered passages, hard to be understood, and for that reason, easy to be wrested by men of perverse Inclinations; the Faith of the Church has the suffrage of the whole Bible, speaking in such words, as need not be refined upon by any metaphysical Expositions, but only applied and considered.

XL.

Jude 4. Denying the ONLY LORD GOD, and OUR LORD JESUS CHRIST—τον μονον δεσποτην θεον και Κυριον Ιησουν Χριστον.

As there is no article before Κυριον, the first and second comma are both meant of the same person; and the plain sense, when freed from the ambiguity of the English version is this——*Denying the only Lord God and our Lord*, Jesus Christ. This literal sense of the Greek may be supported by the parallel Greek of *Phil.* iv. 20. Τω δε θεω και πατρι ημων, There being here no article before πατρι, it would be violent and unnatural, to refer θεος to one person and πατρι to another: whence *Grotius* paraphrases the expression by—*Deo qui IDEM est Pater noster*; and thus may the other be rendered with equal strictness and propriety—δεσποτην *qui idem est* Κυριον ημων: and though we do not rest the proof of the Trinity on any single passage, yet is the more natural construction of this text very strong and conclusive for it.

If this should be denied, I think the *sense* also is capable of demonstration. The words include this proposition—There is, ο μονος ΔΕΣΠΟΤΗΣ, *one supreme Governor**: Now if this term be applied to *Christ*, it must follow that HE is that *one supreme Governor*, in the Unity of *the Father*. But it *is* applied to him in the parallel place of 2 *Pet.* ii. 1. *Denying* (ΔΕΣΠΟΤΗΝ) *the* Lord *that hath* bought *them*——τον αγορασαντα αυτους. And if it should be doubted, whether this latter text be meant of *Christ*, it is demonstrated by another—THOU *wast slain, and hast* BOUGHT *us* (ηγορασας) *unto God by thy Blood*†. If this chain of reasoning be inverted, the force of it will be clear and undeniable. 1. *Christ* hath *bought* us. 2. He that hath *bought* us, is ΔΕΣΠΟΤΗΣ, *the Lord*, or *supreme Governor*. But 3dly, there is, ο μονος ΔΕΣΠΟΤΗΣ, *one only supreme Governor*. Therefore *Christ* is *he*.

XLI.

Jude. 24, 25. Unto HIM that is able—to PRESENT

* So Dr. *Clarke* has construed it. C. i. § 3. 411. † Rev. v. 9.

you faultless before the PRESENCE of HIS GLORY—to the ONLY WISE GOD our SAVIOUR.

Eph. v. 27. That HE *(Christ)* might PRESENT it to HIMSELF a *glorious* Church, &c.

It is the *only wise God*, who is *able* to *present* us before the *presence of his* Glory: but *Christ* is to *present* us, as members of the *Church* in *glory*, to *himself:* therefore *he* is the *only wise God*, to whom also appertains the *presence of Glory;* for that is no other than his *own presence himself.*

This is another express Instance, that μονῷ Θεῷ, the *only God*, is not God in *one person*, but the *Unity of the Trinity.* For if you confine this phrase, with the *Arians*, to the *single Person* of *the Father*, then of course you exclude the *person* of *Christ*, and then, it is manifest, you contradict the Scripture. For though it be affirmed in this place, that the *only wise God* is to *present* us before his *own presence*, yet the same is elsewhere expressed by *Christ presenting us to himself.* Which is no way to be accounted for, unless you believe *Christ* to be a partaker in the *Being*, attributes, and offices of the one, undivided, *only wise God our Saviour.* Then there is no farther difficulty.

XLII.

Eph. iii. 2, 3.——The Dispensation of the Grace of GOD, which is given me to youward: How that BY REVELATION HE (*God*) made known unto me the mystery.

Gal. i. 12. I neither received it of man neither was I taught it, but BY THE REVELATION of JESUS CHRIST.

XLIII.

1 *Kings* viii. 39. THOU, even THOU ONLY KNOWEST the HEARTS of all the children of men.

This, it seems, is the privilege of *God* ONLY: but this *God* is *Christ;* for says he,

Rev. ii. 23. All the Churches shall know that I am HE which *searcheth* the reins and HEARTS.

Indeed this latter verse speaks plain enough for itself without being compared with the former. It implies, that there is *one only* who *searcheth* the *hearts* of men, and that *Christ* is *he.* And the Greek will very well bear it; as the learned reader will easily perceive. It is thus —— εγω ειμι ο ερευνων ——There is ὁ ερευνων, *one that searcheth;* but——εγω ειμι——*I am He.*

XLIV.

2 *Pet.* i. 4.——*Exceeding great* and precious *promises* that by these you might be (θειας κοινωνοι φυσεως) PARTAKERS of the DIVINE NATURE.

Hebr. iii. 14. For we are made (μετοχοι τȣ Χριστȣ) PARTAKERS of CHRIST, if we hold the beginning of our confidence (in the *precious promises* of God) steadfast unto the end.

What St. *Peter* proposes, as the end of our hope, in the *promises*, is to be *partakers of the divine Nature:* but this, according to St. *Paul*, is to be *partakers of Christ;* therefore, Christ is *in* or *of* the *Divine Nature;* the same *Almighty God** and *Lord*, who declared to *Abraham* —— *I am thy Shield, and thy* EXCEEDING GREAT REWARD†.

XLV.

It is a rule laid down by St. *Paul*, that GOD *swears by* HIMSELF, for this reason *because he can swear by* NO GREATER. *Heb.* vi. 13.

But *Christ* has *sworn* by *himself.*

Isai. xlv. 23. I have *sworn* by MYSELF,—that unto me every knee shall bow, every tongue shall swear.

Which words being compared with *Rom.* xiv. 10, 11. are proved to be the words of *Christ*——*We shall all stand before the judgment-seat of* Christ: *For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess unto God.*

Christ, therefore, has *sworn* by HIMSELF: so that if the Apostle's rule be applied, he must for this reason be GOD, and there can be NO GREATER.

XLVI.

Eph. iv. 8. When HE (*Christ*) ascended up on high, he led captivity captive, and gave gifts unto men.

Yet the Scripture here referred to, expressly affirms the person who *ascended*, &c. to be the *Lord God.*

Ps. lxviii. 17, 18. The chariots of GOD are twenty thousand, even thousands of Angels: the LORD is among them, as in *Sinai*, in the holy Place. THOU *hast ascended on high,* THOU *hast led captivity captive*, &c.

XLVII.

Heb. ix. 20. This is the Blood of the TESTAMENT which GOD hath *enjoined you.*

Ibid. v. 16. Where a TESTAMENT is, there must also of necessity be the DEATH of the TESTATOR.

God is a *Testator:* but, argues the *Apostle*, every *Testator* must *die*, before the last Will or *Testament enjoined* by him, can be *of force.* Therefore, if you keep close to the terms, the natural conclusion is, that GOD, being a *Testator*, should *die*, to make way

* Gen. xvii. 1. † xv. 1.

for the *execution* of his *Testament*. But it being impossible that the divine nature of *God* should be capable of *Death*; it follows, that the *person*, who *was* capable of Death, and did *die* as a *man*, was also *God the Testator*. And it is to express the strict and perfect union of the *two natures* in the *single person* of *Christ*, that what is true only of *one*, is predicated of *both*. Of this, two more examples shall be added in the articles that immediately follow.

XLVIII.

Rev. v. 9. THOU wast slain, and hast redeemed us to GOD by THY BLOOD.

A distinction is here observed between the two natures of *Christ*: and the act of *redeeming* us by the *shedding of his blood* is ascribed to the *Lamb*, the *Messiah's Humanity*. But in another place it is imputed to his Divinity——*Feed the Church of* GOD, *which he hath purchased with* HIS OWN BLOOD*: not that *God*, strictly speaking, has any *blood* of *his own* to shed; but that he who shed his blood for us, *as man*, was *God* as well as man: or, in other words, that *God* and *man* were *united in the same person*; something being predicated of *God*, which cannot possibly be true without such an union. So again—

XLIX.

Zech. xii. 4.—In that day saith the LORD—v. 10—they shall look on ME whom they have PIERCED.

But, according to the Evangelist St. *John*, this *Scripture saith*,

John xix. 37. They shall look on HIM (*Christ*) whom they have PIERCED.

As it stands in the Prophet the *Lord* (*Jehovah*) was to be *pierced*. So that unless Christ, who hung upon the Cross, was also the *Lord Jehovah*, the Evangelist is found to be a false witness, in applying to him a prophecy that could not possibly *be fulfilled* in him.

L.

Phil. i. 10. That ye may be sincere and without offence, till the DAY of CHRIST.

2 *Pet.* iii. 12. Looking for and hasting to the coming of the DAY of GOD.

LI.

Isai. xl. 10. *Behold*, the LORD GOD will COME.—— HIS REWARD IS WITH HIM.

Rev. xxii. 12. *Behold* I (*Jesus*) COME quickly, and MY REWARD IS WITH ME.

Amen: even so come LORD JESUS.

[To be continued.]

* Acts xx. 28.

On a religious Education.

"Train up a child in the way he should go, and when he is old he will not depart from it." Prov. xxii. 6.

IT is not a new idea that the characters of mankind are generally formed at an early period. Impressions which are made upon the minds of children in infancy are seldom, if ever, effaced. If early directed in the paths of virtue, and shewn the danger of pursuing contrary courses, they will seldom deviate from them while they live. In the words of an elegant writer; "If the young traveller be directed to set out well in the journey of life, there is a fair prospect, that he will go on to its most distant stages with increasing honor and happiness."

It is a duty which parents owe society, and it is a duty which they owe their children, to instruct and govern them in the fear of the Lord, "to train them up in the way they should go." They are urged to the performance of this duty from its necessity to render their offspring respectable and happy in life. If they leave them wholly to themselves, freely to act out the depravity of their hearts, or if they train them up in the way they should not go, they have the highest reason to believe they will be vicious and profligate in their manners, and wretched, in their lives. Should we inquire why such multitudes indulge in every species of vice and give up themselves to work iniquity with greediness, we should find that it was generally in consequence of their not being properly instructed and governed in childhood. If however the labors of faithful parents should not, in every instance, be crowned with success, still they have abundant encouragement in the word of God to hope that their instructions will be blessed to the happiness of their children.

The care of children during their early years is committed to their parents, and they are required by God himself to "bring them up in the nurture and admonition of the Lord." They are to restrain them from vicious courses, as well as to direct them in the ways of virtue, and ever to treat them with lenity and tenderness. Still, however, they are not to be all lenity. If their children will not submit to their authority by mild treatment, coercion is to be used. I know it is a sentiment, embraced by a few, that parents have no right to control their children, that their minds ought to remain free from any bias, until they arrive at sufficient years to form sentiments for themselves. But leaving children to form their own opinions relative to morals and religion, strikes at the root of both the temporal and eternal happiness of man. And is it uncharitable to suppose, that the advocates of this sentiment would, were they able, remove all sense of moral obligation from the breast, extinguish the light of divine truth, and leave mankind to grope their way through the wilderness of the world?

The history of Eli and his sons recorded in sacred writ exhibits the importance of parental instruction and government and especially, of using coercive measures with children,

when mild means will not prevent their indulging in vicious practices. The reason and, probably, the only one, why Eli's sons were sons of Belial was, they were not restrained from the commission of heinous crimes. Instead of using that authority over them which God committed to him, he, like many indulgent parents of the present day, simply inquired "why do ye such things? it is no good report that I hear."—For thus passing over the shameful and abominable conduct of his sons, the maledictions of heaven fell upon his house. The Most High declared that "the iniquity of Eli's house should not be purged with sacrifice and offering for ever, because his sons made themselves vile, and he restrained them not."

The subject now under consideration is highly important, as the welfare of society and the temporal welfare of children are respected; but how much does it rise in importance, when we consider, that their eternal well being depends, in a great measure, upon the manner in which they are instructed and governed in the morning of life.—When we consider, that they are candidates for a future existence, and that their eternal happiness or misery is suspended, in part at least, upon the education which they receive from their parents, is not the subject to which we are attending of the first importance?—Can it be viewed in any other light by such parents, as love the souls of their offspring, and realize that heaven and hell are but just before them? The sacred scriptures abundantly teach the importance of parental instruction and government in order to secure the eternal salvation of children; and the pious parent who conscientiously discharges his duty is encouraged to hope, that he shall one day meet his child in the world of glory.

It is a melancholy consideration that the religious instruction and government of children and youth are so much neglected at the present time. Is not the grand adversary of God and man blinding the minds of parents, and leading them and their children captive at his will? Much is said in the word of God respecting the necessity of early restraint. The wise man, speaking by inspiration, says; "Correct thy son while there is hope, and let not thy soul spare for his crying. Withhold not correction from a child; for if thou beat him with the rod, he shall not die: Thou shalt beat him with the rod and shalt deliver his soul from hell." Will any one therefore, who means to conduct agreeably to the sacred oracles, have any conscientious scruples respecting the propriety of restraining children?

As impressions which are made in early life are durable, no time can be so proper as this for conveying moral instruction. Children should be early taught that there is a God; and that he is the governor both of the natural and moral world. They should be taught that he is an infinitely great and an infinitely good Being, that they are wholly dependent upon him for life and every enjoyment, and that they shall, one day, be called before his righteous tribunal to render an account of their con-

duct. What can have a greater tendency to prevent any one from pursuing vicious courses than an assurance that all his actions are viewed by a Being who will bring every work into judgment with every secret thing? As soon then as children become capable of receiving instruction, they ought to be taught "the fear of the Lord" which "is wisdom, and to depart from evil" which "is understanding." Thus instructed, we have reason to hope, they will grow up with habits of virtue, be useful and happy in life, and happy beyond the grave.

No parent can be faithful in the education of his children without making them early acquainted with the sacred scriptures. That "all scripture is given by inspiration of God" cannot be doubted by any person who candidly examines the arguments in proof of this interesting fact. If then the bible were written by divine inspiration, is it not reasonable to suppose that it is a book of incalculable worth? Can we doubt but its contents regard the best interests of man, even his eternal interests? Shall children then remain in ignorance of this book? When the light of divine truth has shone upon the world, and, like the star in the East, is guiding multitudes to the Saviour of sinners, shall children be left to grope in darkness? Will not parents who have a realizing sense of the preciousness of the souls of those whom God hath committed to their care, be solicitous to make them early acquainted with the scriptures and will they not "teach them diligently unto them and talk of them when they sit in their house, when they walk by the way, when they lie down, and when they rise up."

In this degenerate age, too much pains cannot be taken to impress upon the minds of young persons these two important truths, that God reigns, and that the scriptures both of the Old and New Testament came from him. These constitute the foundation of all morality and of all true enjoyment. Remove this foundation, and you remove all virtue from the breast, and happiness from the world. In Christian countries, the number of those who deny the existence of a Supreme Being is, usually, small. But even in these countries, there are multitudes who deny an overruling Providence and ridicule the idea of a future retribution. They pretend that God is too exalted a Being to regard the concerns of men, and to be at the trouble of calling them to an account. While they thus affect to extol him for his greatness they are using every possible means to remove him from the throne of the universe. And in nothing would they so much rejoice, as in seeing the Sovereign of the world despoiled of power, and reduced under their control. When men can make themselves believe,

"There is no God who reigns on high,
"Or minds the affairs of men,"

They are prepared to go all lengths in wickedness, and perpetrate the most horrid deeds. Should these sentiments become universally prevalent, the whole world would become one vast field of blood; and lamentation mourning and woe, would be inscribed on every object in creation.

If then children are to become members of society, and to mingle with such characters as have now been mentioned, ought they not to be thoroughly established in the belief of this grand doctrine of all religion, that God is infinite in his perfections, and that he reigns without a rival both in the natural and moral world?

But at the present day, there are many more who deny the truth of revelation than there are who deny the existence and government of Jehovah. It is no uncommon thing to find men who are bold enough to declare, there is no truth in revealed religion. Even in New-England which, perhaps, is the most virtuous part of the globe, numbers of such persons may be found. Is there not great danger that children will imbibe their corrupt opinions, unless, by the repeated warnings and instructions of their parents, they have been made to feel a reverence for the scriptures? If they have never been taught that the bible is the word of God, and that they ought to make it the man of their counsel and the guide of their youth, are they not in danger of being spoiled "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ?" That philosophy which is opposed to divine revelation, and which is the favorite science of atheists, deists and unbelievers, although much studied, teaches only the way which conducts to death. Its advocates, notwithstanding they pretend to walk in great light, and to compassionate the humble followers of Jesus for their ignorance and blindness are themselves involved in darkness more dreadful than Egypt ever experienced. From the sentiments of such men, who "are pure in their own eyes and yet not washed from their filthiness," may God deliver our youth and children.

If the importance of parental instruction and government be so great as has now been represented, can this duty be too much urged upon parents? If the welfare of future societies, if the temporal and eternal happiness of children so much depend upon their early education, can parents be too often exhorted to faithfulness? They with their offspring will soon add to the congregation of the dead, and appear before the judgment seat of Christ. At that dread day, when the whole human race shall be assembled, when the secrets of all hearts shall be revealed, when the motives which have impelled to action shall be examined, in what light will the conduct of unfaithful parents be viewed by a righteous Judge? When they have been required to train up their children in the way they should go, and thus prepare them for glory, honor and immortality, what must be their sensations, if thro' want of proper instruction in youth they are lost for ever? Can such parents as have neglected to instruct and govern their children appear undismayed before the bar of God, and say, here are we and "the children which thou hast graciously given" us? "Can their heart endure or their hands be strong" when God shall deal with them for their criminal negligence which occasioned the eternal destruction of multitudes of his

creatures? Their children will attempt to extenuate their guilt by alleging, that they were never restrained from vicious courses nor directed in the paths of virtue. And while sentenced to the regions of darkness for their evil deeds, they will be flaming torches to light their parents to a place of tenfold torment. Let heads of families then be entreated to "train up" those committed to their care "in the way" they "should go." let them do it in the fear of God, with special reference to the great day of judgment, and the retributions of eternity.

PHILOTEKNON.

Memoirs of Mr. Samuel Bull.

MESSRS. EDITORS,

The following is a summary account of Mr. Samuel Bull, late of Harwinton, who died September 1799, aged 76.

IT appears, that in the early part of his life, he introduced family prayer; and conceived that he was a Christian: and both he and his wife were persuaded to join the church under the care of the Rev. Andrew Bartholomew, the first minister in the town.

Nearly twenty years before his death he fell into a state of such despair, and (as was supposed,) derangement of mind, as occasioned great trouble in his family. During two or three of the first years, he appeared to make several attempts against his own life, but was prevented, sometimes in such an extraordinary manner as induced a belief of an uncommon interposition of an invisible hand. Through almost the whole of this long time, he did but very little business, and was a great charge upon the family; appearing more disposed to increase than to alleviate their burdens. After the three first years, as he has since told the writer, he had no design of injuring himself—but felt very bitter towards all his fellow men, especially such as were considered men of real piety. His heart, as he acknowledged, was so very vile that he could not feel pleased with hearing a prayer, or any religious conversation, and was very desirous of flying away from his neighbors and former friends whenever they came into his house. It was his almost universal practice, upon such occasions, to rise from his seat, and sideling towards a door, repeat in a low voice, seemingly in great agitation, the words, *I can't, I can't*—and if he could not well get out of the room would express great uneasiness, and frequently go so far as to request or order them to go home.

In the autumn of 1798, which was about nineteen years after his first falling into this state, he for the first time, manifested some degree of kindness. Being a shoe maker, and one day observing a little boy exposed to the frost without shoes, he felt pity for him, and of his own accord set himself to make a pair, which he accomplished.—After this he became more inclined to read books on religious subjects; and the awakening soon spreading in the place, he began to be solicitous for his eternal welfare. And though his infirmities would not permit

him to attend public worship in the winter; yet there is good reason to believe that in a few months he became a humble Christian.

In conversation with him the writer of this found that Mr. B. was wholly indisposed to attribute any of his former feelings to the loss of his reason. He told me that after the first three years, he laid aside the design of self-murder entirely: and also declared that all his conduct during that long time, was the fruit of an evil heart left to itself—that this was the reason of his being so averse to prayer and serious conversation. And this was the cause of his being so unsociable and bitter towards mankind—that he could not bear the sight even of his former most intimate friends—that he generally attempted to overcome so perverse a disposition, but was unable—that it was in this struggle between the perverseness of his heart, and the consciousness of propriety, that he so often repeated the words, *I cant*, meaning thereby that he could not bring the feelings of his heart to acquiesce in that which was proper, and that the conflict was so severe, that the words were pressed from his lips almost without his knowing what he did.

As he was unable to go abroad in the winter and early part of the spring, the feelings and exercises of his mind, under the conviction and power of the Holy Spirit, were not generally known. It appears, however, from his own account and that of his children, (his wife having died several years before) that he was brought into great distress in view of the sinfulness of his heart; and, as it is hoped, to a humble submission to the gospel method of salvation. The consequence was, that he became as remarkable for *love* as he had been before for the contrary. His attachment to the Redeemer and his cause—his discoveries of divine truth and his inward joys were indeed wonderful. Similar to the apostle, who after his conversion was animated with a degree of zeal proportionate to his former opposition, Mr. B. felt an uncommon share of ardor in the cause of Christ. He appeared indeed to *love much*.

His humility and self-abhorrence, also appeared peculiar.—After he was able to attend public worship, he desired to come to the Lord's table which he had omitted for more than twenty years, but expressed his fears that the brethren could not admit so vile a creature as he had been to their communion again. And hence of his own accord took the first opportunity to speak to them publicly, and in such a manner as abundantly witnessed the sincerity of his heart.

At a sacramental season previous to his death, he attended with seemingly great devotion indeed. A few days after which, as he was going to attend a lecture, the following conversation took place between him and a person who fell into company with him:

Q. Was the ordinance comfortable to you?

A. I never saw such a day in my life. I never attended it so before—I never saw God and Christ so before.

Q. It was then a precious season to you?

A. Yes, the best in my life.

Q. Did the Redeemer appear lovely in himself?

A. Yes he was new to me, I had such discoveries and such joys as I never had before, and I never had such exercises before.

Q. You don't mean that your discoveries were new in kind, but only encreased to a greater degree than you ever had before?

A. No, they were new in kind; I never had any thing like it before at the Lord's table.*

Q. But had you not seen the same God and the same Christ before—at his table, though not in so full a degree?

A. No—I knew nothing about God or Christ before at his table; they were entirely new to me. I never saw any thing like it.

Q. But do you mean that you never had acquaintance with God and Christ—till lately?

A. Yes I do; my views of the character of God and of the gospel and divine things are entirely new.

Q. But do you think you was not a Christian before your deranged state of mind?

A. If ever I was a Christian, I am not a year old.

The foregoing conversation is verbatim, as taken down in writing a few days afterward. As the writer had considered him a Christian previous to his derangement, as it was called, the question had often occurred—"Whether a real Christian would be left, for so long a time in such a state." To him the question was of difficult solution; but as far as this case was concerned, there seemed to be a satisfactory answer, at least it was very evident how Mr. B. considered himself.

In subsequent and further conversation with him, it appeared to me that I seldom, if ever, found plainer marks of sincerity, submission, love, and growth in grace. And many others have heard him express the deepest humility and the most warm and pathetic acknowledgments of the free and sovereign and distinguishing grace of God. Many are witnessess, with what fervor, zeal, constancy, and devotion, he spake of the work of God among us, and upon his own soul. It seemed sometimes that he labored to communicate something unutterable. And he who had for nineteen years scarcely gone a rod from his door, was now willing to travel into distant parts of the town to attend lectures, and visit his old acquaintance; encouraging Christians, proclaiming the grace of God, and bearing testimony in favor of the glorious work among us. But his labors were short. In the latter part of September he was called away by death. The exercises of his mind were such as became the great event. On the day of his death his mind was in some degree beclouded. But the day before, he intimated not only his willingness, but his desire to depart.

What testimony have we here of the power of religion, of the love, grace and condescension of our Lord Jesus Christ, and of his ability *to save to the utter-*

* If any explanation is here required, it may be noticed that this season was in the month of July 1799. The only season which his bodily infirmities permitted him to attend after his relief.

termost! What an alarm to sleeping Christians and mere professors! What a decided testimony of the real truth of the words *the carnal mind is enmity against God*? The same principle is in every natural heart, only more restrained.—Who, that know the Lord Jesus Christ, will not ackowledge, that in this case was acted out the same heart which they see in themselves, and in every human creature; and which would have been probably much worse in them were it not for the power of restraining and converting grace? There is room firmly and feelingly to believe the doctrine of man's depravity. The Lord teaches it not only in his word but in the dispensation of his Grace; he teaches it in most solemn accents.

Let us make our peace with him, by humble submission: that when we die we may ascend to that "bless'd abode," where we may find all the disciplinary scenes of this world to have terminated for our good; and where a precious Redeemer will be forever *new* and completely entertaining.

A letter to a female friend on hearing of the death of her mother.

——— Dec. 16, 1805.

My Friend,

I HAVE lately received the sorrowful intelligence of the death of your mother. I know you must be in great affliction, and feel myself to be in some measure affected by the providence. I feel for you, and wish and pray that you may have the presence of God. It is presumed that you do not sorrow on her account, that she is taken from this vale of tears. You have no reason to be disturbed in your mind when you contemplate her present state with departed spirits. She gave every evidence of her friendship to God and his kingdom, and her union to the Lord Jesus, while living. The weight of the calamity sustained by surviving relatives must be greatly diminished by the consideration that their departed friend has gone to eternal rest. What is your loss is her gain. She is now borne beyond all the toils, pains, and sorrows of time in which she had an unusual share; yes, she has arrived to where there is no more death, neither sorrow, nor crying.

Your worthy parent has been removed by a righteous God. The arrow was not shot at random, which occasioned her death. Not by blind chance, or unmeaning fatality was she brought to the grave; but by a wise, perfectly wise, and holy providence. You hope you love God, and profess to make his glory your first object. All that his hand doth amongst men is to display his perfections. You will then cheerfully submit to his afflictive providences, and from the consideration that he reigns you will derive consolation and joy in the darkest and most trying seasons.

If, as you hope, you are one of God's children, this bereavement is designed for your best good, and will be sanctified to this end. All things will work together for the good of them that love God, to them who are called according to his purpose.

Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. Many Christians, like David, have found it good to be afflicted. Job was rendered more eminent in grace by reason of his sore afflictions, and so is every child of God. The Lord doth not afflict willingly, nor grieve the children of men; but if need be, he brings his people into the furnace of affliction, to purify them from dross, and make their graces to shine.

God in his goodness continued to your enjoyment an affectionate and faithful parent thro' your forming age, and until you left your father's house to have a family of your own. Many children have been left without the care, attention, and counsel of a fond mother when they most needed them. You see the great difference in this respect, between your own case and many around you. Your mother had the happiness of living to see her daughters comfortably settled in the world, and her only son to arrive to manhood, industrious, steady, and sober. It was all for their good. Such considerations, as those now suggested, should console your heart in this day of trouble, and cause you to rejoice and be thankful in the midst of adversity.

Perhaps you may think, that though the sentiments now mentioned may diminish your sorrow; yet there are so many other considerations calculated to swell the tide of your grief, that you cannot suppress it. I know, dear friend, that the cup which God has given you to drink is indeed a bitter cup.—Your loss is great, and will never be made up in the same kind of good.

You have lost one of the best friends you had upon earth. None but one among all the sons and daughters of men had that affection and concern for you. She was unwearied in her labors for your good, and both night and day ministered to your comfort in sickness and distress. You have lost her society. You might improve and feel happy in her presence. To female delicacy and modesty, she united such dignity of deportment as every where commanded respect. Her discourse was never vain, trifling, or slanderous; but always seasoned with good sense, prudence, and grace. She could speak for virtue and for God. Her conversation ministered edification to those who heard her. Her example was instructive; peculiarly so to her children, and much so to society. You have been a witness to her diligence and economy, her sobriety and composure of mind, her patience and submission in trouble, her attention to the scriptures, and sacred regard for the sabbath. As she was often detained from the house of prayer, you know how she embraced every opportunity to worship God with his saints. She seemed to have the feelings of the psalmist, "I was glad when they said unto me, Let us go up to the house of the Lord." You remember her pleasure and joy at the time of refreshing from the presence of the Lord, when she saw some of her own children, with a multitude of their companions, seeking after God and subscribing to be his. You have seen her aversion to strife and contention. Her voice was

ever for peace. She practised kindness, hospitality, and equity, while she looked well to the ways of her household. Indeed, I may say without exaggeration, her example shone with singular lustre.

You have lost her good counsel. She was capable of advising in your domestic concerns, and as to your general deportment; but, especially, in the things of religion. She was an excellent counsellor in spiritual darkness and trouble.

You have, furthermore, lost her prayers. Such was her religious life, and such her sense of the importance of piety, and such her concern for the future welfare of her children, that we may presume you was daily remembered in her addresses at the throne of grace. Perhaps it is in answer to the prayers of faith that the richest blessings are bestowed upon the children of pious parents. The prayer of the righteous man availeth much. All these losses you have sustained in the death of your mother. No wonder you are sorrowful under the bereavement. But remember that God hath taken away, only what he gave. He had the best right to the blessing. Then be still and know that the Lord is God.

Your parent is taken from you in the midst of life. According to the course of nature she might have lived to have been an active instrument of good to her friends and society for many years. And here is one of the mysteries of divine providence. The wicked often live, become old, yea are mighty in power. We sometimes see the vilest of men living to a great age, though they seem to exert all their powers and influence to promote the cause of vice and irreligion. Others, who seem to have no ability to be useful in society, but may be considered as a burden and a nuisance, are continued in the land of the living to an unusual age. At the same time, many, who appear singularly promising, being furnished with strength and brilliancy of mind, improved by education, and enriched by grace, are cut down in the midst, if not in the morning of life.—Your departed friend was in a situation, and had a heart to do much good. She has been removed in the midst of life, while you see others, who are a great injury to the community, spared. Why it is so, perhaps we can only say with Christ, *Even so Father, for so it hath seemed good in thy sight.*

I trust you do not need to be taught how to improve the death of your friend. But, notwithstanding, suffer me to observe that the apostle's words furnish us with cautions under the frowns of providence, which are well deserving our earnest heed; *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* We are in danger of erring in one of these two extremes; a medium is cheerful submission to the will of heaven; and this is both our duty and happiness. Every such calamity as that you have been called to experience, should increase your humility, your dependence upon God, your prayerfulness, your alienation from the world and heavenly mindedness. This providence should improve every grace and stimulate to a

prompt and faithful discharge of every duty.

Your honored father, who is now descending the hill of life, you will not forget in his disconsolate state. He has felt the bereavement more sensibly than his children. He has committed to the dust the wife of his youth, the desire of his eyes, the friend of his bosom. In his other afflictions he had one to sorrow with him and help bear his burdens; but now he is alone. You are planted nigh by his dwelling; visit him often, and show yourself an affectionate child. That the dealings of divine providence, both merciful and afflictive, may subserve your best good is the sincere desire of yours affectionately,

T. S.

Explanation of Scriptural Types.

No. XII.

Joseph a Type of Christ.

IN all biography perhaps, we do not find a character more pure and amiable, nor a life more replete with interesting scenes and events, than that of Joseph. Adorned in his person with the most amiable virtues, he was a dutiful son, an affectionate brother, a faithful servant, a meek and patient sufferer, a wise and excellent prince, and a universal benefactor. If we consider him as a type of Christ, how great the resemblance? Was Joseph the favorite son of his father Jacob? and is not Christ the beloved son of his father, in whom his soul delighteth? Did Jacob make for his son Joseph a coat of many colors? and did not the Father prepare for his son Jesus, a body curiously wrought in the lower parts of the earth? Did Joseph, at the command of his father, go to seek his brethren and enquire for their welfare? and did not Christ at his Father's command, come into the world to seek and save his brethren of the human race, and his kindred according to the flesh? Did the reproofs of Joseph procure the hatred of his brethren? and did not Christ's brethren, the world, hate him because he testified of it, that the deeds thereof were evil? Did the brethren of Joseph conspire against him and sell him to strangers? and did not the Jews conspire against Christ and deliver him to the Gentiles?

Was Joseph faithful to his master? and did not God's servant, Christ, deal prudently? Was Joseph, for his fidelity and zeal for his master's honor, maliciously accused and injuriously cast into prison? and was not Christ, for his zealous support of his Father's law and honor, enviously apprehended and unrighteously condemned? Was Joseph meek and patient under the injuries and abuses which he received? and was Christ led as a lamb to the slaughter? did he cry, or lift up, or cause his voice to be heard in the streets? when he was reviled, did he revile again? Was Joseph for interpreting the dreams of Pharaoh, called Zaphnathpaaneah, a revealer of secrets? and did not Christ, the only begotten of the Father, reveal the counsels and designs of his grace? Did Joseph speak roughly to his brethren, and then reveal himself to them in the endearing affection of a brother?

and doth not Christ often hide himself from his people and afflict their souls with pain, to humble and prove them, that he may speak comfortably to them and do them good in their latter end?—However Joseph might typify Christ in these inferior respects, yet are we not to consider him, principally, as a type of Christ,

1. In his advancement from deep humiliation and distress, to great dignity and power? When Joseph had been taught humility and obedience by the things which he suffered, and the time of his deliverance was come, the king sent and loosed him, and those feet which had been hurt with fetters, ascended the chariot of state, he was constituted governor over all the land of Egypt, to bind princes at his pleasure, and it was proclaimed before him, *bow the knee*, as a token of universal homage, subjection and obedience. What a sudden and surprising transition? What a wonderful and honorable exaltation? What an impressive representation of the deep humiliation and abasement, and the infinite and glorious exaltation of Christ Jesus, who took upon him the form of a servant, who gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting, whose hands and feet were hurt with iron on the cross, on which he expired amidst the hisses and reproaches of the surrounding multitude, in agony and groans. But God loosed the bands of death, and exalted him from this abyss of ignominy and shame above all principality and power, and every name that is named, seated him at his own right hand on the throne of majesty in the heavens, gave him power over all things in heaven and earth, authorities, principalities and powers being made subject to him, and the word is gone forth that to him every knee shall bow, and every tongue confess to the glory of God the Father: and now, enthroned in majesty and light, he reigns before all his ancients gloriously.

2. As a great benefactor and Saviour?

Joseph in his provident care filled his granaries with the corn of Egypt, from which he supplied the Egyptians and his father's house through the famine that consumed the land, saved much people alive, and became the common benefactor and saviour of the land of Egypt. In this how eminently did he typify Jesus Christ, who mercifully interposed in favor of sinful man, and became the gracious deliverer and common Saviour of a perishing world? Joseph supplied the wants of the distressed from his store houses and granaries, with the corn of Egypt; but Christ relieves the distresses of perishing souls from the inexhaustible treasures of his wisdom and grace, with the true bread which cometh down from heaven. Did Joseph regard the cries of the distressed, and grant them relief? and doth not Christ, more merciful than Joseph, not only receive all who come to him, rejecting none; but also, in the melting accents of compassion, invite the wretched, Come unto me all ye that labor and are heavy laden, and I will give you rest? Can any resist the address, Ho, every one that thirsteth, come

ye to the waters—Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Joseph was a fruitful bow by a well, springing up by a wall; but Christ is the true vine, which invigorates the branches, his people, with refreshing grace and immortal life.—If thousands acknowledged their obligations to the wisdom of Joseph for their preservation through the famine; how many myriads will acknowledge their infinite obligations to the unmerited grace of Christ for their deliverance from everlasting misery in hell, and their salvation to all eternity.—When Joseph's brethren humbled themselves before him for their wicked devices against him, he replied, As for you, ye thought evil against me, but God meant it unto good, to save much people alive as it is this day. Did God make the wicked conspiracy of Joseph's brethren against his life to prevent the fulfilment of his dreams, subservient to an accomplishment of them in his exaltation and happy state? and doth he not take the wise in their own craftiness? Doth he not make the wrath of man to praise him? Hath he not subordinated all the mischievous devices which his enemies have devised against his son to an accomplishment of those eternal purposes of grace which were in Jesus Christ before the world began, to their confusion and shame, and his glorious and eternal exaltation? Hath he not taken occasion from them to display his adorable perfections most gloriously—to magnify and honor his Son infinitely, in the public view of the universe—and immensely increase the felicity of the intelligent system, supplying matter to angels and saints, in the most animated strains, to praise him that sitteth upon the throne, and the Lamb for ever and ever? Amen, Hallellujah.

Philadelphia, Feb. 4th, 1806.

PROPAGATION OF THE GOSPEL.

To all who love the prosperity of Zion, and are disposed to aid in propagating the Gospel among the Heathen.

THE subscriber, lately returned from a voyage to the East-Indies, touched in Europe, and was in London in August last, where he received from the Baptist Missionary Society in England for propagating the Gospel among the heathen, one thousand guineas, to be sent in the spring to the Missionaries in Bengal, for the purpose of printing the sacred Scriptures in one of the languages of that country. There are seven languages that the Missionaries there aim to translate and publish the Scriptures in. They have made such progress in three of them that it is expected that the above sum will enable them to complete the work.—The money is now in the hands of Robert Ralston, Esquire, of Philadelphia, who will forward it in due time. Should any individual, society, or congregation of people in the

United States of America, be disposed to contribute to this good work, *Mr. Ralston*, will gladly receive whatever may be sent to him for that purpose, and add to it the above sum, to be forwarded to the Missionaries at Serampore near Calcutta.

(Signed)

BENJAMIN WICKES, Sen.

Philadelphia, Nov. 4, 1805.

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WE whose names are underwritten, Ministers of the Gospel in the city of Philadelphia, do hereby certify that we are fully ascertained that the statement made by Capt. Wickes, in the foregoing advertisement, is perfectly correct. We also take the liberty respectfully to recommend to the pious and the liberal of all denominations of Christians, in the United States, an attention to the important objects which this advertisement holds up to their view. Nothing, it appears to us, can be more interesting to a truly benevolent mind. The design contemplated, is not to disseminate the favorite tenets of any particular sect of Christians. It is to print and propagate, among a race of heathen who are sunk and degraded by the vilest and cruelest system of superstition and idolatry, *the pure word of eternal life contained in the holy scriptures*, without any gloss or comment whatsoever. If this can be extensively effected, the happiest consequences may be expected to follow; since the natives of India, unlike most other pagans, are many of them able to read, and still more of them are disposed earnestly to listen to what the Bible contains. Even the amelioration of their condition in this life, by a knowledge and belief of the Scriptures, would be an event calculated to produce a lively joy, in every mind influenced by humanity: For their horrible superstition subjects them unceasingly to the most dreadful torments, and annually deprives a large number even of life itself. But in addition to this, how interesting must be the thought to every truly pious mind, that many of these miserable creatures, by having a Bible in their hands, may not only better their worldly condition, but become truly converted unto God, and through the merits of the Saviour, be raised to eternal happiness and glory. Among the many objects which we know are now soliciting the patronage of the pious and the liberal, throughout our country, we cannot but think, that this deserves a marked attention. Nor can we forbear to add, that we have good reason to believe, that donations from the inhabitants of the United States, for the promotion of the design which has here been specified, would greatly animate and encourage the worthy men who are engaged in the translation of the Scriptures, by giving them a striking proof that their arduous work interests the feelings, and is accompanied by the good wishes of Christians, in every region to which the knowledge of it has extended.

Some other important considerations, which it is hoped will as much encourage the liberality of the public, as they animate the hopes and labors of the Missionaries in India, ought to be briefly stated. At Serampore, the immediate seat of the

Mission, there are a type foundery and printing presses, together with a valuable library, consisting chiefly of books containing the various copies and readings of the Scriptures, with whatever can materially facilitate the labors of a translator. Learned natives can be procured to assist in the work; and the local situation of the mission is such as will render its distribution throughout India easy and immediate.—The Missionaries themselves, (among whom is the laborious, learned, and pious MR. CAREY, professor of Oriental languages, in the college of Fort William, at Calcutta) have been so long engaged in studying language, and in translating, that the employment has become in a good degree habitual.

Seven languages are spoken in India: the *Ootkul*, which prevails among four millions of the inhabitants; the *Telinga* and *Kurnata*, each spoken by about seven millions; the *Maharatta* used by eight millions five hundred thousand; the *Tamul*, by upwards of nine millions; the *Hindostanee*, by at least forty-five millions; and the *Bengulee*, in which the translation is already compleated, by a number of inhabitants nearly equalling the population of the United States of America. The total of the benighted Idolaters of India, equals about the one eighth of the whole race of men now dwelling on our globe. How animating the prospect, that the Holy Bible, by the efforts of pious Christians in Europe and America, is likely soon to circulate among these millions of wretched people, by whom absurd and injurious *Veda's* and *Shasters* are now pronounced divine.

ASHBEL GREEN, *Senior pastor of the 2d Presbyterian Church.*

J. HENRY C. HELMUTH, *Pastor of the German Lutheran Church.*

WILLIAM ROGERS, *Professor of English and belles lettres in the university of Pennsylvania.*

JOHN HEY, *Pastor of the Independent Church.*

JOSEPH PILMORE, *Rector of the Episcopal Church of St. Paul's.*

JAMES GRAY, *Pastor of the Scotch Presbyterian Church.*

GEORGE POTTS, *Pastor of the 4th Presbyterian Church.*

WILLIM WHITE, *Pastor of the 2d Baptist Church.*

JOSEPH SHAW, *Pastor-elect of the Associate Congregation.*

SAMUEL HELFENSTEIN, *Pastor of the German Reformed Church.*

JACOB J. JANEWAY, *Co-pastor of the 2d Presbyterian Church.*

WILLIAM COLBERT, *Minister of the Methodist Episcopal Church of St. George.*

WILLIAM STAUGHTON, *Minister of the 1st Baptist Church.*

☞ IT is respectfully suggested, that as the season for the departure of the Calcutta ships is fast approaching, whatever is done to promote the design which has been specified above, must be done without delay: and it is requested, that the donations or collections which shall be made throughout the Union, may be forwarded to any of the under-mentioned gentlemen, who will remit them to MR. RALSTON.*

The *Rev. Dr. Rodgers*, the *Rev. Mr. Williams*, New-York.
The *Rev. Dr. Stillman*, the *Rev Dr. Eckley*, Boston.
The *Rev. Joseph Buckminster*, Portsmouth, N. H.
The *Rev. Dr. Dwight*, Hew-Haven.
Mr. Gallaudet, Hartford, Conn.

* What cannot be forwarded this spring, will answer very well in the spring of 1807.

The *Rev. Dr. M'Whorter*, Newark, N. J.
The *Rev. Mr. Clark*, New-Brunswick.
The *Rev. Mr. Inglee*, the *Rev. Mr. Richards*, Baltimore.
Joseph Nourse, Esq. Register of the U. S. Washington.
The *Rev. Dr. Muir*, Alexandria.
The *Rev. Mr. Grigsby*, Norfolk.
The *Rev. Dr. Furman*, the *Rev. Dr. Keith*, Charleston.
The *Rev. Mr. Clarkson*, the *Rev. Mr. Clay*, the *Rev. Mr. Holcombe*, Savannah.

The Instructor's address to his female pupils, occasioned by the affecting death of young Selina.

DEAR YOUTH,

YOU have doubtless observed in the spring season, salutary plants shooting up, and spreading forth their flowers, in such a pleasing and beautiful manner, as to attract the eye and charm the senses. You have seen them flourish for a while with the most luxurious growth, promising you a very rapid progress towards maturity, until affected by the chilling damps of the evening, they droop, they wither, they die! Not the smallest traces of their verdure can you afterwards discover.

Thus died young Selina! She was a youth of beauty, gaiety and vivacity. She was not only fair, but the natural endowments of her mind rendered her promising. To her natural qualifications, were added, by means of her education, the shining acquirements of general knowledge in polite and fashionable arts.—Amusements of almost every kind, that become her sex, were familiar to her mind, but dancing was her favorite. To attain this art she had spared no time, nor exertions. Complete skill in this exercise, she, like many in this age of refinement considered the most valuable and most necessary accomplishment for youth. She as well as her parents had doubtless begun to anticipate much future happiness, as well from the society of her private friends as from association with her more fashionable companions. Her views in life were flattering, her prospects pleasing, and her hopes encouraging. Her health was good, her worldly interest sufficient, and her education complete.—But alas! how soon is the scene changed, how suddenly is every flattering prospect cut short, ere it presents itself to full view.

Selina fond of displaying herself to her admirers, frequently engaged in her favorite exercise. But oh, the effect which she ultimately experienced from this amusement. One evening, fondly imagining herself free from all danger, she imprudently suffered herself to dance excessively and then become exposed to the chilling damps of the night.—An unusual disorder soon succeeded, which threw her into the most violent contortions of body, and a total derangement of mind. Her friends anxiously solicitous for her recovery, could only observe the spectacle, without restoring her to health, by medical assistance. In this situation, she languished for a few days, and died.

Selina, that once fair, beautiful and promising youth is now no more. Just so precarious, my young friends, is your situation, however lovely, however sprightly you now appear. Though you are in the bloom of life,

though you are the rising hopes of your fond parents, though you are now employed in forming your minds, and enlarging your understandings, yet like the tender plant, or like the young Selina, you may die. The awful providence just related is an admonition to you. It is a voice from the dead, warning you to prepare to meet your God. It speaks in accents louder than thunder, and if properly heard more piercing than lightning, admonishing you not to promise yourselves long life, or the enjoyment of future pleasures in this world.

Remember your Creator in the days of your youth, is commanded in scripture; and surely it is sanctioned by this alarming stroke of divine providence.—Selina's death bids you not to put far away the evil day; nor to say that you have found security from danger, until you have secured an interest in the blessed Redeemer. Death is often sudden and unexpected, which makes it the messenger of terror, gloom and despair to the thoughtless soul, while the true Christian is enabled to triumph over the grave, and to say *O death where is thy sting, O grave where is thy victory!*

Learn, my young friends, to think of your being continually exposed to death. You are frail, dying creatures; liable, in the midst of your literary pursuits, to be summoned without the least warning, to appear in the presence of your Judge, there to be acquitted or condemned, according to the moral character which you severally sustain.—Consider the miserable conditions of those who die impenitent, and unholy, who are strangers to experimental religion, and enemies to the Saviour of sinners. Let such an affecting instance of mortality, together with the call of God in his holy word, excite you to an earnest and diligent attention to your own everlasting happiness.

Endeavor to gain the chief, the only *good*, by seeking first the kingdom of God and his righteousness. Remember that what the *world* denominates happiness is not worth a straw, in comparison with that solid peace of mind, which results from the service of God. Remember that all the pleasures and enjoyments that are derived solely from the fashionable amusements and refined accomplishments of the world, have not the weight of a feather, when tried with those pleasures, that the children of God enjoy, from the sublime contemplations of his nature, his word, and his works, as displayed to our view, in the dispensation of his providence and grace.

Donations to the Missionary Society of Connecticut.

1806.			
March 5.	A Friend of Missions of Bethlem, - -	$ 1	0
20.	A Female friend of Missions of Torrington,	4	0
	A Boy ten years old of Torringford, -	0	10
	A Female friend of Missions of Simsbury, -	1	0—6 10